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has given him a new Bible. This Book of Books, as he still, with full understanding, calls it, has been brought down out of the clouds and been found to have been deeply rooted in human experience. Its words come to the historical student with new significance. For he sees how they were at times wrought out in the furnace of affliction and at other times wrung from the souls of men tossed about by the same billows of doubt that buffet him. The Bible has been made a more human book, and not one whit less divine. The religion of the Bible has come to be recognized as the finest product of the religious experience of a

great people. It thus comes to the modern man as an inspiration and a challenge. Men of old sought after God and found him and out of that search they spoke burning words to their fellows. The same possibilities and opportunities for the knowledge of the divine will and for the interpretation of it in terms of our present problems are available to the men of today. From the way in which the spiritual heroes of the Hebrews faced their problems and solved them for their times, men may obtain invaluable inspiration and guidance for the conduct of the work of the world today.

SUGGESTIONS TO LEADERS OF CLASSES USING THE ORIGIN AND TEACHING OF THE NEW TESTAMENT BOOKS¹

With this study we come to the close of Paul's visible ministry and to those final messages which show his tender solicitude for all those who had been his faithful friends, and for those larger groups which we have since his day denominated the "churches" which he organized.

Paul in prison, writing these latest letters, or the letters upon which they were based, was no less vigorous a fighter than when facing the perils of difficult journeys or threatening mobs.

But to plant Christianity was one thing, to preserve it another. The Judaizers had not ceased to work. Even more subtle was the danger that the followers of Jesus should regard Christianity as a philosophical system rather than a vital life, and that different types of Christianity should split the church into small and ineffective parties,

losing sight in intellectual quibbling of the real message of salvation from sin through faith in Jesus Christ.

And greater than even these intellectual dangers were those deep-seated habits of life which the heathen religions not only countenanced but encouraged, habits individual and social which choked spirituality and defeated that control of oneself and one's powers which Paul so earnestly sought to exalt.

Paul was fully conscious of all these dangers. Yet his letters show no fear that Christianity will be lost to the world. Such a result his faith could not permit. But rather he labored with his last breath to contribute his share to the progress of the new religion, glorying in his opportunity to serve his master in a cause that must triumph.

¹ The suggestions relate to the fourth month's work, the student's material for which appeared in the *Biblical World* for December and may be obtained in pamphlet reprints for use with classes. Address: THE AMERICAN INSTITUTE OF SACRED LITERATURE, The University of Chicago.

It is this Paul which the class should find pictured in the letters which we shall study this month. Not less also the man who as the years passed reincarnated in his own character to a marvelous degree the traits of Jesus, the Christ.

Program I

Leader: (1) Ancient philosophies and their menace to Christianity, or (2) Enemies of Christianity in the first century—Judaizers, philosophers, social ideals.

Members: (1) Paul in prison, his activities, his interests, his friends. (2) Paul's ideals of Christian character as impressed upon the Colossians. (3) What we know of the Christians at Ephesus and Paul's relation to them. (4) Paul's ideal of a Christian household: Is it practical?

Subject for discussion: Paul's Christian armor and what it saved him from. Did it voice Paul's experience or his theory?

Program II

Leader: A résumé of what he considers to be Paul's great contribution to the progress of Christianity.

Members: Discuss the following questions: (1) If Paul's letters had been lost would Christianity have been lost? (2) In what ways does the historical study of Paul's letters enhance their value to us? (3) Paul discoursed very fully upon all phases of Christian conduct. Are any of his ideals incompatible with present modern

social and religious conditions? Give examples. (4) The meeting may well close with recitations of choice sayings of Paul and comments upon them.

REFERENCE READING

Weinel, *St. Paul*, chaps. xxiii, xxiv; Bacon, *The Story of Paul*, Lects. 9, 10; Wrede, *Paul* (entire volume); Gilbert, *Christianity in the Apostolic Age*, §§ 148-50; Conybeare and Howson, *Life and Epistles of St. Paul*, chap. xxvii; Weizsacker, *The Apostolic Age of the Christian Church*, II, pp. 137-47; McGiffert, *The Apostolic Age*, pp. 396-439; Gilbert, *Students' Life of Paul*, chap. xv; Ramsay, *Pictures of the Apostolic Church*, pp. 379-92; Johnston, *St. Paul and His Mission to the Roman Empire*, chap. xiii; Robertson, *Epochs in the Life of Paul*, pp. 285-319; Bacon, *Making of the New Testament*, pp. 103-12; Peake, *Introduction to the New Testament*, pp. 47-72; Bacon, *An Introduction to the New Testament*, pp. 126-40; Julicher, *An Introduction to the New Testament*, pp. 125-47, 174-200; Moffatt, *An Introduction to the New Testament*, pp. 161-76, 373-420; Ramsay, *St. Paul, the Traveler and the Roman Citizen*, pp. 360-62; Burton, *Handbook on the Life of Paul*, pp. 71-82; Burton, *Records and Letters of the Apostolic Age*, § 69; other lives of Paul by Stalker, Farrar, and Bird.

See Hastings' *Bible Dictionary*, 4-volume or 1-volume edition, for articles on Paul the Apostle, Colossae, Epistle to the Colossians, Ephesus, Epistle to the Ephesians, Timothy, First Epistle to Timothy, Second Epistle to Timothy, Titus, Epistle to Titus, Philemon, Epistle to Philemon.